



The Rev.^d M^r GEORGE WHITEFIELD M.A.
late Chaplain to the Countess of Huntingdon.
Born Dec^r.17 mccciv. died Sep^r.30.1770.



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695. g. 13.
T W O
FAREWELL SERMONS,

BY THE LATE REVEREND
Mr. GEO. WHITEFIELD, A. M.

(Chaplain to the Countess of HUNTINGDON)

DELIVERED AT THE
CHAPEL in TOTTENHAM - COURT - ROAD,

On *Sunday August*, 27th, 1769;

AND AT THE
TABERNACLE in MOORFIELDS,

On *Wednesday August* 30th, 1769,

Immediately before his Departure

F O R

A M E R I C A.

L O N D O N:

Printed for S. BLADON, in PATER-NOSTER-ROW.

MDCCCLXX.

[PRICE ONE SHILLING.]

T W 9

MARKWELL SERMONS

By the Rev. Mr. Markwell

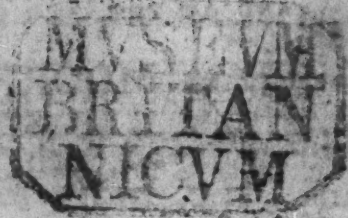
At the Church of St. Mary, Markwell

On the 10th of May 1784

On the Text, "The Kingdom of God is within you"

By the Rev. Mr. Markwell

At the Church of St. Mary, Markwell



Printed by J. Johnson, St. Paul's Church-yard

1784

Price 1s. 6d.

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T H E
P R E F A C E.

*YOUR fathers ! Where are they ?
And the prophets ! Do they live for
ever ?* Was the mournful language of
an inspired writer.

EXPERIENCE, as frequent as affecting,
convinces us, the most *burning and
shining Lights* are but temporary, that
the *earthly vessel*, though amply sup-
plied with *gifts and graces*, is still but
clay.---The blazing taper, tho' bright,
is quickly extinguished---and the *full-
fraught vessel* is soon emptied. --- And
shall we murmur ? Shall we complain ?
Shall the *worms of the earth*, the *beings
of yesterday*, presume to arraign the
conduct of an *Almighty Director*, at the
bar of *finite reason* ? No :--- Let us re-

member that *mortality* is the inevitable lot of *human* nature. Let the voice of sorrow and weeping be lost in that of gratitude and praise.

Rather than be startled at the sudden removal of a *departed prophet*, may we with thankfulness remember how long he was continued, and how remarkably supported, in the vigorous charge of his arduous work, notwithstanding the totterings of a feeble frame, and the frequent threatnings of an approaching dissolution.

A *sigh* --- a *tear* --- may be indulged — Nay — the memory of piety and usefulness — like his — demands the kind acknowledgment of a grateful heart.

Yet, when we remember we are not among those who *sorrow without hope* — when we recollect his habitual, his actual preparation, to receive with joy
the

the king of terrors, the grim messenger of death — let us congratulate him on a dismissal from a *vale of tears*, crowded with real and imaginary evils, where the fluctuating scenes of sorrow and woe are ever-changing, and sin — care and pain make up the dismal variety.

Is not *the labourer worthy of his hire*? Shall we grudge the faithful servant his wages? Or be sorry that he, who so long and so faithfully laboured, with indefatigable zeal and diligence, in the vineyard of his Lord, is now gone to receive the reward of his labours? No, rather (at the same time we pay the tribute of gratitude to his memory) let us be glad that so long a *course* is *finished* with so much joy, and that the *servant* who was *faithful to death*, has now *received the promised crown of life*, and entered into his *father's mansions*, where the wicked cease from troubling — where the weary are at rest.

The Editor of these Sermons (*tho'* *unknown*) is proud of an opportunity to declare how much he admired and lov'd the deceased author of them, and how sincerely he laments his sudden death: He receives a peculiar pleasure in conveying *these Sermons* to the publick; regardless of the spiteful aspersions that malice or ill-nature may suggest.

Could *they* have received any advantage, it would have been by coming from his *own* pen. — This is *now* impossible.

The Editor, having no reason to expect their appearance from any other hand, was determined to prevent their total burial in oblivion, and has now transcribed them with the greatest correctness from his own copy in *short-hand*.

I doubt

I doubt not but the reader will make every reasonable allowance. — No one will expect to meet with the refinements and delicacies of finish'd language. — The *florid stile* was never *affected* by Mr. WHITEFIELD — but their peculiar *manner* will sufficiently bespeak the *Author*, will stamp them *his own*, and leave no room to doubt their authenticity.

If that zealous love, that heart-felt concern for the good of immortal souls, joined with the most moving expressions of a tender affection for his friends and a hearty forgiveness of his enemies — which breathe in every sentence — if *this* can be any recommendation to them, the serious, the candid, the unprejudiced, will receive both pleasure and profit in the perusal,

Nov. 15th, 1770.

I doubt not but the reader will make
every reasonable allowance. — The one
will expect to meet with the same
sincerity and delicacy of finish'd lan-
guage. — The other was never ex-
pected by Mr. W. — but then
perhaps we may be judiciously helped
the reader will find many an error
and leave no room to doubt their au-
thenticity.

If that reader have that heart-felt
compassion for the good of immortal souls
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LONDON, 1750.

A

FAREWELL SERMON,

DELIVERED BY THE
Late Rev. Mr. G. WHITEFIELD, A. M.
AT THE
Chapel in Tottenham - Court - Road,
On Sunday August the 27th, 1769.

GENESIS Chap. xxviii. Ver. 12, 13, 14, 15.

And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it:—And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.—And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy seed shall all the families of the earth be blessed.—And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land.

IN a multitude of dreams, there is generally much folly; for they are in common the effect of a bad habit of body, or owing to some peculiar distracted disturbance of mind.

All who have been long sick, whose *nervous system has been relaxed*, and all who have had disturbed nights by domestic or other trials, know this to be true by their own sad and frequent experience.

But however this may be, there have been, and are now, no doubt (though there is no dependance to be placed upon them) some dreams that seem to bring a divine sanction along with them, in making a peculiar impression on the mind.

God in former times (perhaps more than now the canon of scripture is fixed) has spoken to his people in visions of the night; and I mention this the rather, because the subject of our present meditation is a dream that was dreamt by the patriarch Jacob, when he was going forth, as a poor pilgrim, with a staff in his hand, banished his father, banished his mother, persecuted by an elder brother, and going without any equipage, without any attendant, leaning only on an invisible power.

I need not inform you how wonderfully he got the blessing; but however this provoked his brother Esau — provoked him to such a degree, that he was determined to be the death of Jacob, as soon as his aged father dropt. — To what a vast height may the ungoverned anger of wicked men rise! — *And Esau said in his heart, the days of mourning for my father are at hand.* — Gen. ch. xxvii. ver. 41. — What then? — Why, though I have
some

some compassion for the *old man*, and don't chuse to lay violent hands on my brother while *he* is alive—yet am I determin'd to kill him, before my father is cold in his grave. *And these words of Esau, her elder son, were told to Rebekah*, ver. 42. and the mother tells old Isaac, and he was a man not much made for public service, had met with many trials and domestic troubles, and that in the decline of life; what must the good old man do?—Why, follow the mother's advice.—It is good for the best of people to be advised, tho' it may be by the *weaker vessel*.—No other way opened at present, but for poor Jacob to be gone.—*Arise*, says he, *go to Padan-aram, to the House of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother*, ch. xxviii. ver. 2. — In a little time your brother Esau's rage may cool, perhaps his enmity may subside, and thou mayst come home again in peace and safety.

Though Jacob had the blessing, though he knew he had it, and it was sure to him in the end, yet he takes care to be prudent, to make use of the proper means, to follow his mother's advice. We find he obeyed his mother, but first of all obtains his parent's blessing.—And woe be to them who think their parent's blessing not worth asking for!

He does not say—I care not for my brother's anger—I am not afraid of Esau—but, like an

honest pilgrim, he sets out, and went towards Padan-aram.

Was it not a little unkind in his father?—Was it not a little unkind in his mother, not to furnish him with some provision—not to furnish him with some particular conveniencies?—When a *servant* was sent to fetch a wife for Isaac, he had a great deal of attendance—Why should not Jacob have it now?

I am apt to think this did not suit Jacob's *pilgrim-spirit*:—*He was a plain man, a man that dwelt in tents*, when perhaps he might have dwelt under cedar-roofs. He rather chose to go in a pilgrim-way; prudence directed him to this step, and he did not want to increase his brother's enmity against him.

Methinks, I see the honest heart weeping, as he takes his leave of his father and mother. He went on foot; and it should seem (by those who know the geography of the place) that the first day of his journey, he walked no less than forty English miles.—No wonder, therefore, that by the time the sun was going to set, poor Jacob found himself weary.

For we are told that—*He lighted upon a certain place, and tarried there all night, because the sun was set*, ver. 11.—There is a particular emphasis to be put upon the term *certain place*. He saw the sun going down, and he was a stranger in a strange land.—You who were born, and live in England, can have little idea
of

of this ; but those who travel in the American woods, often go hundreds of miles, covered with lofty trees, like the *tall cedars of Lebanon*.

This was the case of Jacob ; there was no inn ; he got to a certain place, where, perhaps, he beheld a number of pleasant trees, that might serve him for a canopy ; however — *He tarried there all night because the sun was set. And he took of the stones of that place, and put them for his pillows. And lay down in that place to sleep, ver. 11.*

Hard lodging indeed !—It was a hard pillow !—And yet, I don't hear him say, " It is too hard for my head ;"—I don't hear him say—" I wish I had not set out," or " I wish I had got home to my father and mother again."—No : I believe the good man never slept sweeter in his life ; and certainly, we never sleep sweeter than when God is with us in our dreams.

He was in a very dangerous situation, and might have been killed by his brother, or he might have been destroyed by the wild beasts.

When we are travelling in the woods, we are obliged to light a fire, and that keeps off the beasts from us. — And I have often got up in the night, and said to them that were with me (and God forbid I should ever travel with any one even a quarter of an hour without speaking something of Jesus)---This fire, said I, is like the fire of God's love---for it keeps off the Devil and our own lusts from hurting our souls.---

But

But God being in his heart, Jacob feared nothing, feared not his brother.—And he had no companion, not so much as a single servant along with him.

I don't remember any passage of scripture, where the word BEHOLD ! is mentioned so many times in so short a space, as it is here. Consequently, the *Holy Ghost* would have us take particular notice of it.—BEHOLD ! *a ladder set upon the earth, and the top of it reached to heaven : and BEHOLD ! the angels of God ascending and descending on it.—And, BEHOLD ! the Lord stood above it.*—Here are three BEHOLDS in the space of a few lines.

Perhaps some people may say—Pray what is there here so very extraordinary or particular ? Jacob was very tired—fell to sleep—and, among other things, dreamt of a ladder !—No :—no : *this dream* was from God.

And how kind was it of God, to meet him on the night of the first day's journey — to encourage him in his lonesome way !—

Some people think this ladder denotes the *Providence of God*, which was let down particularly at this time to poor Jacob, that he might know, that however he was become a pilgrim, God would take care of him in his way, and that the angels ascending and descending upon it, may in general denote the care which those ministring spirits would take of him.

Some think that the angels who ascended were those who had taken particular charge of him

him as far as he had now come, and that the others, who descended, were such who came down from heaven to guard him on the rest of his journey.

But this, I believe, has more of fancy than reason in it.—Why should we dispute whether every individual person has a particular guardian angel, when there is not a believer but has a guard of guardian angels around him.

Be this as it may, I don't know one commentator but agrees in this; that this ladder is a *type* of the Lord Jesus Christ: And as Jacob was now banished from his father's house, God was pleased, when he was in a wood, sleeping on a hard stone, his bed the ground; at the same time God was pleased not only to give him an assurance that he would be with him, but to give him a sweet view of Jesus Christ, whom Jacob loved. —A ladder, you know, is that by which we climb to one thing or other. —Thus God, in condescension to our capacities, lets down this ladder, to show us that Jesus Christ is the way to heaven.—*I am the way, the truth and the life.*

I am the door, says Christ, John ch. x. ver. 9. And *there is no other name given under heaven, and among men, whereby we can be saved but the name of Christ.* Here is a ladder by which God preaches to us. — If we would climb to heaven it must be by Jesus Christ. No one ever chalked out our way to heaven but him; Jesus alone is the true and living way, not only to the Holy of Holies

Holies below, but into God's immediate presence above.

That we may know Christ was a proper Saviour, *The top of this ladder reached to heaven*; If it stopt short, Jacob might have said—The ladder almost reaches there—but not quite:—If I climb up, I shall not get there at last.

This is to point out the exaltation of the Son of God; *such a Saviour became us, who was God blessed for ever*. And therefore the Arian scheme is most destructive—to deny Christ to be God;—for, *Cursed is the man that trusteth on an arm of flesh*: then they are undone forever by their own account.

But then *the bottom reached to the earth*:—This implies the humiliation of our blessed Lord. This takes in all the states of suffering, to which our Lord exposed himself, that he might become a ladder for you and me to climb to heaven by.

Come down from the cross! said one:—If Christ had come down, what must have become of you and I?—

The two sides of the ladder being united by steps, pointed out how God and man were joined together.—And, as this ladder had steps, so (blessed be God) Jesus Christ has found out a way whereby we may go step by step to glory.

The first step was Christ's righteousness, his active and passive obedience. No setting one foot on this ladder, but by relying on a better right-

righteousness than our own. All the other steps are the graces of the holy spirit.

Persons need not be afraid, that by preaching the doctrine of **IMPUTED RIGHTEOUSNESS** we should destroy the doctrine of **INHERENT HOLINESS**.—To talk of Christ's *righteousness imputed*, without the *holiness* of Jesus Christ *imparted* to my soul, and the fruits of the spirit as a proof of it, is only deceiving my own soul:—And I will never speak of *imputed righteousness*, without speaking of *imparted holiness*.—So that you see, without any *force* upon the words, here is a type of Jesus Christ.—But what is still more, is that *the angels ascended and descended on it!*—What is that for?—

Why to show us, the *blessed angels* are *ministering spirits*; they are *sent out to minister to those who shall be the heirs of eternal salvation*. Therefore we find the ministry of angels made use of in attending on Christ—as soon as Christ was born *the angels sang*.

When Eve plucked the fatal apple from the tree, then *heaven groaned*, the angels hung their harps on the willows, and never took them off till Christ was born, then they sang an hymn, *Glory to God in the highest, &c.*

They attended on our Lord at his birth:—They gave Joseph notice of the persecution intended:—They came to Christ, congratulating him upon his victory over the Devil, and they brought him something for his body:—And, what condescension was it in Christ to be mi-

nistred unto by them !—They attended him in his passion ; after his resurrection they appeared again ; and, when Christ was taken up, a cloud received him out of their sight.—Then I doubt not but the angels received him.

This may point out to us, that God makes use of angels to watch and guard his people, especially in their journeys for him. And I believe, in heaven, a part of our entertainment will be, to hear the angels tell us how many dangers they saved us from.

But to close the scene, to give a greater comfort to Jacob; we find the Lord *was upon the top of the ladder*, ver. 13.

I don't know whether it would have been so comfortable, if he had not seen God upon the top of it.—It comforts me much, I assure you, to think that whenever God shall call for me, angels will carry me into the bosom of Abraham ; but it comforts me more to think, that as soon as they lay hold of me, my first question to them will be—*Where is my MASTER ? —Where is my JESUS ?*—And that, after all my tossings and tumblings to and fro here, I am brought to see his face at last.—It is well God was at the top of the ladder ;—THE LORD STOOD *above it* ! —Pray mind that he stood above it ; — he did not sit : — Christ is often represented as *sitting* : — But God is here *standing* ! — As if he said, Here, Jacob, thy brother wants to kill thee ; there thou art upon a hard bed, but here am I ready to help thee. — I see thee
weary

weary — I see the hardships thou must undergo—thou hast thrown thyself on my providence, devoid of human help—I stand here, and give thee the word of a God, that I will stand by thee.

The Lord stood above: — If he had said nothing, yet there would have been blessed encouragement for Jacob. — But God *spake* to to him, *Behold!* — Well may this be ushered in by the word *Behold!* — Behold the ladder! — Behold the angels of God, &c. — Behold the Lord standing above it! — Behold—above all—God speaking to him from it! — What does God say—*I am the Lord God of Abraham thy father, and the God of Isaac, &c. ver. 13.*

How happy they who can say—*Lord God of my father!* — *Happy you*, who have got fathers and mothers in heaven! — I remember, about five-and-twenty years ago, travelling near *Bristol*, I met with a man who began to tell me what a wicked creature he had once been, “ But, Sir (says he) the people used to tell me, “ *You have many prayers on the file for you, “ from your good father, mother and other relations.*” — It made such an impression upon him, that he came to Jesus at last. — Oh! lay in a good stock for your dear children:—Lay in a good stock of prayers.

I am the God of Abraham thy FATHER—(not thy grandfather—to put him in mind what an honor God would put upon Abraham, making him as it were the father of the church)—

and the God of Isaac : The land whereon thou liest, to thee will I give it, and to thy seed : —ver. 14.—And thy seed shall be as the dust of the earth: And thou shalt spread abroad to the west, and to the east and to the north and to the south : And in thee, and in thy seed, shall all the families of the earth be blessed.—

When people have an estate you know they take possession of it :—Now, says God, Poor Jacob ! Thou dost little think that this spot of ground, on which, by my providence, I have chosen thou shouldest lay this night, shall be thine inheritance.—*But to thee will I give it.—*

But lest Jacob should say, Hast thou no promise for *me* ? Here is another word, *Behold !* comes in :—*And behold ! I am with thee, and will keep thee in all places, whither thou goest, and will bring thee again into this land, ver. 15.*

Here is a word !—Though thou hast nobody with thee, nothing but a staff, Yet, says God, don't fear—I will be with thee—I am with thee now :—Thy brother Esau wants to kill thee—but I am with thee, and he must stab through thy God first, before he can come at my dear Jacob.—I will not only be with thee now, but I will watch every step my Jacob takes—I will be with thee in all places.—As much as to say—Jacob, thou art to live a pilgrim life, a moving life, thou art to move from place to place ; but I will be with thee in all places, whithersoever thou goest.—Not only so—but *I will bring thee to this land again.—*Not only a successful

cessful journey, but a promise to bring him back once more, to see his father and mother! —I will be as good as my word.—Some people will promise to-day, and cannot perform to-morrow —I have known the world and the church to ring changes ever since I have been in it; but blessed be God for an unchangeable God!—

Thus spake God to the poor pilgrim—thus spake the great Jehovah to poor Jacob, just setting out to a strange land, knowing not whither he went. He might have heard of Laban, but he had never seen him:—And God speaks not only to Jacob, but to you and me also!—

It is my design (as perhaps *this* may be the LAST opportunity) to speak something to you about my own going; yet my grand design is to recommend the Lord Jesus Christ to your souls: And therefore, before I go to make a particular application, let me ask every one of you—Whether you have ever set your foot upon this blessed ladder, the Lord Jesus Christ?—Did you ever believe on the Lord Jesus?—Come to him as a lost sinner?—Relying on no other righteousness than that of the Son of God?—I ask in the name of the Lord Jesus Christ, in the name of the Father.—Perhaps, when I ask, some of you may say—Away with your ladder—I can go to heaven without it—I have been baptized.—That ladder will break under you.—What! Trust to a ladder of water?

ter?—I have done no harm—What's a ladder made of negative goodness good for?—That will surely fail you!

I think, says one, to get to heaven by my praying and fasting. — My friends!—all these things are good in their place, but don't think to climb to heaven by them.—Christ is the way, the truth, and the life—and, if you never set your foot on this ladder before, God grant this may be the happy time!

I have been praying this morning (perhaps before many of you were up, and before my coming to preach to you) that God would give me a parting blessing.

After I left England last, I was told that there was a person who dated her conversion from my last sermon—Oh! — That my God would bless me now.

When I put on my surplice this morning, I thought it just like a person going to be decently executed; for, God knows! I had rather be executed than feel what I do now, in parting from you, and nothing comforts me so much, as hoping that God will meet with some poor soul.

Young people! Put your foot on 'this ladder—The Devil has got a ladder which goes down to hell—all the Devil's children go down by it—The top reaches to the earth, the bottom is in hell, and when death comes, then comes the Devil with his ladder to let you down.—

Climb!

Climb ! Climb ! Climb up the blessed ladder !—It delights me to see so many climbing to heaven.—Come ! Come young women ! Set your foot on this ladder.—Come ! you middle aged people ! It is high time for you to begin to climb to heaven.—And ye old ! Ye grey-headed sinners !—that have one foot in the grave, God give you strength—to climb up to heaven !

Some of you have climbed—at least are climbing :— I give you joy ; God be praised for letting down such a ladder !—But for Jesus Christ's sake ! Climb—oh climb a little faster !—Take care, take care the world does not take hold of your heels !—You may think what you will, but the *luke-warmness* of God's people is more provoking to him than all the sins of the nation.—If there be any one coming down the ladder again, may the Lord Jesus Christ stop you !—Oh, say you, I am giddy—I shall fall—Here—I will give you a rope.—Just as the sailors put down a rope to climb by—so God lets down his promises for our assistance.

Climb, then, till you have got to the top of the ladder, there God stands to receive you.

Blessed be God ! I believe I shall meet many of you by-and-by.—And now it is high time for me to preach my own **funeral Sermon.**

I would hope that I, as a poor sinner, may put in my claim for what God once spake to Jacob : I am now going for the thirteenth time to cross the Atlantick. When I came from

from America last, I took my leave of all my friends on the Continent, from one end to the other, without the least design of ever returning to them again.

But, to my great surprize, God has been pleased to restore some measure of strength; and, though I had no other design than to give the Orphan-house up into other hands, yet God has so ordered it, that his Grace the late Archbishop of Canterbury refused me a charter, unless I would have confined it to episcopacy.—This I could not in honor comply with, as Dissenters, and other serious people, of different denominations, had contributed towards its support. My intention is to place it upon a *broad bottom*, for all good people of all denominations.

I hope, by the twenty-fifth of March next, all intended alterations and additions will be compleated, and a blessed provision made for many hundreds; and a comfortable support for the poor *orphans* and *ministers*.

This is the only design I am going on, but I have never gone yet but God has been pleased to bless my ministry.

I intend to travel all along the Continent—I am going in no public capacity — I am going trusting on God to bear my charges. I call heaven and earth to witness, that I have never had the love of the world, nor ever felt it one quarter of an hour in my heart.—I might have been rich; — but now, though the Chapel is built,

built, and comfortable rooms to live in, and I built them at my own expence, yet I shall leave every thing easy.

I will bring thee to this land again, said God to Jacob:—Whether that may be so or no with me, I know not; but I have a better land to go to: And if I am to die in the ship --- I am as clear as the sun, that I am called by the will of God.

Alas ! Alas ! I am astonish'd we can't think of leaving every thing for God.—The greatest trial I have, is to leave my friends---to part with those who are as dear to me as my own soul.---Though some may perhaps forget *me*, yet I cannot forget *them*.----And now, may Jacob's God be with you, my dear London friends ! --- I think you should endeavour, in my absence, to keep up God with you *here*:---The same friends who managed for me before, will do so now.

God grant ! my dear friends, I may meet you in heaven, don't let us part there.---Tho' I part from you *now* to go on the water, remember it will be much worse *then* to part --- to go into the fire, from whence there is no returning --- to be --- among the Devil and his angels.---God forbid ! ---God forbid ! --- Oh ! --- Remember my *last* words ! --- COME ! --- COME to Christ, to Jacob's God ! ---And God give you faith to climb up Jacob's ladder !

Oh ! You that have helped me when I was sick, or otherwise have assisted me--- may God

D

reward

reward you, my dear friends ! and God forgive
all my enemies !

May God of his infinite mercy bless all his
ministers !--With this I leave you---but God
grant he may never leave you.---*Even so come,
Lord Jesus !*

A
FAREWELL SERMON,

DELIVERED BY THE

Late Rev. Mr. G. WHITEFIELD, A. M.

AT THE

TABERNACLE IN MOORFIELDS,

On *Wednesday August the 30th, 1769.*

JOHN chap. x. ver. 27, 28.

My sheep hear my Voice, and I know them, and they follow me:—And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

IT is a common, and I believe, generally speaking, may be esteemed as a true saying, that *Bad manners beget good laws*. Whether this be so, in every particular, with respect to the affairs of this world, I am persuaded that the observation is very pertinent with respect to the things of another world.

I mean bad manners, bad designs, bad words, have been over-ruled by the rich sovereign grace of God, to produce, and to be the cause of the best sermon that was ever delivered from the mouth of Christ, the God-Man.

One would imagine indeed, that as he came clothed with a divine effieience, *as he spake as never man spake*, no one should be able to resist the wisdom with which he spoke.

One would imagine they could not but be struck with the demonstration of the spirit, and with one consent have owned, *He was that prophet that was to be raised up.*

And you seldom find our Lord preaching a sermon but something or other that he said was cavill'd at. No! some enmity broke through all manners, they therefore would interrupt him while he was speaking, to shew the enmity of their hearts, before God permitted them to obtain their power over him, to shed his innocent blood.

We need go no farther than this chapter to find that *Christ is the great shepherd that laid down his life for his sheep.*

We are told *there was a division amongst the Jews. Many said he had a devil and was mad, why hear ye him?* Others a little more sober-minded said, *These are not the words of him that hath a devil: can a devil open the eyes of the blind?* The devil used not to preach in this way.

This did not discourage our Lord. And we can never go on with the work of God, till, like our great master, we are willing to go thro' good report, and evil report, and let the devil see we are not so complaisant as to stop one moment for all his barking at us.

We

We are told here, that our Lord attacks them again. *It was at Jerusalem, at the feast of dedication, and it was winter.* The feast of dedication held seven days, in commemoration of the dedication of the temple. Now this was a festival of bare human invention, and yet I don't find our Lord preached against it; and I believe, when we see things as we ought, we shall not entertain our auditories about rites and ceremonies, but about the grand thing.

Our Lord don't say, I will not go up to the feast; and he came there, not so much to keep the feast, as to take that opportunity of preaching to others. This should be our method, and it is the glory of the Methodists, that while they have been forty years preaching, there has not been (that I know of) one single pamphlet published by them about the non-essentials of religion.

He walked in the temple, in Solomon's porch. One would have thought the Scribes and Pharisees would have handed him into the temple, put him into one of their stalls, and desired him to preach! No, they let him walk in *Solomon's porch*! Some think he walked by himself, perhaps, looking at the temple, and thinking how soon it would be destroyed. He walked pensive, foreseeing the dreadful calamities that should come upon them, and he walked to let them see he was not ashamed to appear in public, and he walked to shew them that he put himself in their way. Lord God make all thy ministers

nisters like this ! I wonder he walked so long without being attack'd ! *Then came the Jews.* Now, said they, we will attack him ! They came around him, and said, *How long dost thou make us to doubt ?* Now, this seems to be a very plausible question, and yet it was full of enmity. *How long ?* Pray, sir, how long do you think to keep us in suspense ? Pray, sir, how long do you intend to steal away our hearts ? They took him for a second Absalom: and thus carnal men always interpret the actions of good men. How long do you leave us to doubt ? They wanted to lay all their doubts on Christ. So christians sometimes want to lay all their doubts on Christ, though it is all their own fault.

We wish, sir, you would speak a little plainer and not let us have so much of your parables and stories. *If thou art the Christ tell us plainly ?* And I don't doubt they put on a very sanctified face. If thou be the Christ tell us plainly ? Now thinks they, we shall catch him ; for if he denies his being the Christ, he makes himself an impostor, and if he tells us he is the Christ, then we impeach him to the government.

Now we know of no Messiah but must jostle Cæsar out of his throne, and so we shall make him a rebel. So the Devil always wants to make God's people (who are the best subjects in the world) rebels and traitors to the government under which they live.

If thou be the Christ, tell us plainly ? I don't find our Lord waiting long for an answer ; *honestly*

nelly can soon speak. I have told you, and ye believed not. Examine my works.

Had our Lord directly said, *I am the Messiah*, they would have took him up. But he joined the *wisdom of the serpent with the innocence of the dove*. I appeal to my doctrine and life, and if you won't infer from them, I have no other answer for you at present. But ye believe not, for ye are not of my sheep.

He therefore answers not only for himself, but for the sake of others. For that is the greatest dagger to God's, to Christ's heart, their not believing on him

Then he goes on, my sheep hear my words : you think to puzzle me, but the reason is, you don't believe on me.

Mr. Stoddard of *New England*, preached once on these words, *Ye believe not*. A very strange Text to preach on, to awake a congregation ! Yet two or three hundred souls were converted by that sermon.

May the Lord thus bless the labours of all his servants !

Says he, whether you believe or no, some will believe, shall believe. *My sheep hear my voice, and follow me.*

It is very remarkable, there are but two sorts of people. Christ does not say, Are you an Independent, or Baptist, or Presbyterian ? or are you a Church of England-man ? nor did he ask, Are you a Methodist ? All these things are of our own silly invention. But the whole world
the

the Lord divides into two classes of people, sheep and goats, The Lord give us to see this morning to which class we belong !

It is very remarkable that believers are always represented useful and profitable, and unbelievers always described by something that is good for nothing. Now, if you should ask me why we are called sheep, as God shall be pleased to enable me, I will shortly answer.

You know sheep generally love to be together, they don't love to be alone, and you will seldom see a sheep by itself. They are a flock of sheep too, not a herd. And they are but little creatures, and Christ's people may well be compared to them in this : because they are little in their own eyes, and less in the eye of the world : or rather little in the eye of the world, and less in their own. *O think some* if we had but great people on our side, King, lords and commons ! what then ? alas ! alas ! do you think the church of God would go on a bit better ?

If it was fashionable to be a Methodist about court, it would be as much the fashion to go to court with a bible or hymn-book, as it is now with a novel or romance. No ! no ! religion never prospers when it has too much sun-shine. Christ's people are a little people.

I remember a sentence of the blessed Dr. Watts, *I see in heaven a king, and here and there a great man*. But they may be soon counted they are so few. Not many mighty, not many noble are called.

Sheep

Sheep are likewise some of the most quiet, harmless creatures on earth. O may Jesus Christ give us to know that we are his sheep by having this blessed temper in our hearts by the Holy Ghost ! Come learn of me says Christ, for I am meek and lowly in heart. And I have often thought it a good saying of one, *If I desire to have any more of one thing than another, it is of the grace of meekness. To forgive and forget, and to recompence evil with good.* It was the honor of Moses to be a meek man. A man of a heated temper is not fit to govern. Governors ought to have warm tempers, but a man of an over-bearing temper is no more fit to govern, than Phaeton to guide the chariot of the Sun, they would only set the world on fire. And I believe of all creatures, sheep are the most apt to wander ; and on this account, I believe God's people may well be called sheep.

Indeed in our morning-service, we say, *we have erred and strayed from thy ways like lost sheep.*

Turn a horse out and he will go back again, and a dog will find his way home ; but when a poor sheep wanders, he knows not his way, baa-ing here, bleating there, as much as to say, dear stranger shew me my home again.

Thus Christ's sheep are apt to wander, without the great shepherd keeps them at home. They leap over this hedge, and that ditch, and often return home shorn : but at the same time sheep are the most useful creatures. They ma-

nure the land which feeds them — they clothe our bodies with their wool, and there is not a single part of the sheep but what is useful.— Oh, my brethren ! God grant you and I may in this respect, answer the character of sheep.

People say because we preach *faith*, we deny *good works* ; this is their objection against *imputed righteousness*. But this is a slander.

It became a proverb in the reformation that *the Arminians, who boasted so much of good works must go to the Calvinists for works*. If we are Christ's sheep, we shall therefore be useful, clothe all we can.

But my brethren with what propriety Christ speaks MY SHEEP ! O blessed be God for that little, dear, great word, MY.

How are they *Christ's* sheep ? *They are by his eternal election.—Those which thou hast given me.* They are given by the Father in a covenant passed from eternity. And they that cannot see this, I wish them better heads, though I believe some have better hearts. *They are his by purchase.* Oh sinners ! you are come to hear a poor creature take *his* LAST *farewell* ; but I want you to forget the *creature* and his *preaching* ; I want to lead you farther than the Tabernacle, to mount Calvary, to see with what an expence of blood, Jesus Christ purchased his own.

He bought them with his own blood. So that they are his by eternal election, and by actual redemption in time.

They

They were given him by the Father on condition, that he should purchase them with his own heart's blood. And though it was a hard bargain, yet Jesus Christ was willing to strike it, to save you and I from eternal damnation.

So they are his, because in the day of his power, they are willing to give themselves up to him, to act as his sheep, to hear his voice and follow him.

In some places the shepherd is represented as going after the sheep; that is the way in England, so some in the eastern nations.

But generally the shepherd went before the sheep, and the shepherd has a particular call and by holding up his crook, he makes them go wherever he pleases.

Now says Christ, my sheep *hear my voice. This is my beloved Son*, says God, *hear ye him and the dead shall hear the voice of the Son of God.*—Now the question is, what are we to understand by this *voice of the Son of God*?—*First, we hear the voice of Moses*, we hear the voice of the law.—There is no way to mount Sion, but by mount Sinai.

This is Christ's great high-road. I know that some people say they don't know when they were converted, but these I believe are but few. Christ's sheep hear his voice, his forgiving voice. They hear his voice, saying unto them, *son, daughter, be of good cheer, thy sins are forgiven thee.*

We hear his voice, that bespeaks the habitual temper of the soul. The wicked hear the voice

of the *devil*, this is what Christ's people did before their conversion, but when they are born of God, they hear Christ's voice, the voice of his providence, the voice of his word, the voice of his blessed will, and the consequence of hearing this voice, and a proof of it is, they will be willing to follow him. *If any man*, says Christ, *comes after me, let him deny himself, take up his cross and follow me*, and it is said, *they followed the Lamb, whithersoever he went*, wherever the shepherd turns his crook, they follow him.

Following Christ represents following him in life and death, following him in self-denial, in humility and heavenly mindedness, following him in every word and every good work, out of one climate into another, by sea or by land.

Bid me come to thee on the waters, said Peter, and if we are bid to cross the water, God Almighty enable us to go. We must be sure of our call, we must be sure that he turns his crook this way. And this is the character of a true servant of Christ, that he endeavours to follow Christ, in thought, word, and work.

Now before I go any farther, will you be so good before the world gets into your hearts (sure it did not get into your hearts before you rose from your beds, and I suppose many of you were up sooner than usual : I hope the world has not got into your hearts before nine o'clock in the morning) now we are here let us enquire whether we belong to Christ's sheep, or no?

MAN!

MAN! WOMAN! SINNER! Whoever thou art, put thine hand to thy heart, and say, Didst thou ever hear Christ's voice, so as to follow him! I verily believe from my inward soul, that I am now preaching to a vast body of good people, though there is a mixed multitude.

O blessed be free grace, sovereign electing love, that God chose you and me! And if he has been pleased to let you hear his voice thro' the ministry of a poor miserable sinner, a poor, but happy pilgrim, may the Lord Jesus Christ have all the glory! And if you belong to Christ's sheep, here is good news for you. I KNOW, He knows their number, and their names. Christ knows every one for whom he died, and if there was but one missing for whom he died, God the Father would send him down again.

Of all that thou hast given me have I lost none. Christ knows his sheep. But the words speak a peculiar knowledge he takes of them. I know them, and I take as much care of them as if there was but a single sheep in the world. I know all their sorrows, I know all their temptations; I take notice of every tear, *and I have a bottle to receive their tears in.* I know their deepest trials, I know their corruptions, I know their peculiar infirmities, and I know all their wanderings.

Dr. Marryat, who was not ashamed to preach in the *true market-language*, I heard him once say at Pinners-hall (and God grant that pulpit may never want such a preacher to fill

fill it !) *Don't you know God has got a great dog to fetch his sheep back when they wander?* So when God's people wander he sends the Devil after them, and suffers him to bark at them : but instead of barking them further off, he only barks them back again to Christ's fold.

Some are ready to think God has forgotten to be gracious, and what a mercy is it that God knows us. But mind, my brethren, here is something still better. I have got to part from you with good news in my mouth. *I give them eternal life.* Oh that these words may come with as much warmth to your hearts, as they did to mine near five-and-thirty years ago!

I am sure I never prayed so much against my infirmities, as against going into holy orders so soon. However some may come and preach here and there, I don't know how much it may concern them, but I am sure it concerned me greatly indeed. I have prayed hundreds of times, that God would not let me go so soon.

I remember once at *Gloucester* (I know the room, and I cannot help looking up at the window, whenever I am there and go by. I know the bed-side, I know the floor on which I have prostrated for weeks together ; and I remember once) I was crying, *I cannot go ! I am a novice ! I shall fall into the condemnation of the Devil !* I wanted to be at *Oxford* ; I wanted to stay there three or four years more, that I might make one hundred and fifty sermons at least, for I thought I would set up with a good *stock*
in

in trade however. I remember wrestling, praying, groaning, striving with God, and said I am undone, unfit to speak in thy name, my God send me not yet !

After I had wrote to all my friends in town, to pray against the Bishop's solicitations, at last, these words came into my mind, *My sheep hear my voice, &c. and none shall pluck them out of my hand.* Then I said, Lord I will go, send me when thou wilt. And you have often heard me tell that story. I was at a place called *Dover-Island*, in *America* ; I had an hundred and fifty in family to maintain, and not a farthing to maintain them with, and in the dearest part of the coast. I remember I told a minister of Christ (now with God) *I remember once I had these words strongly impressed upon my mind, I will never leave you, nor forsake you.* Oh, says he, you may be sure God will be as good as his word, if he never tells you so again.

I will give them eternal life. Here is a free blessed promise, to dejected disconsolate souls ! They think they shall perish, they think they shall fall *by the hand of Saul*, by the hand of their corruptions ; but Christ says, *they shall not perish.*

I give them eternal life : not, I will give it, but I give it now. There are some talk of being justified at the day of judgment, but if we are not justified here, we shall not there.

He gives the spirit of God here as an earnest of glory hereafter. *None shall pluck them out of my hands.* It implies that always there is somebody plucking at Christ's sheep. *The*

The lust of the flesh is plucking, *the lust of the eye* is plucking, *the pride of life* is plucking, and *the Devil* is continually plucking at Christ's sheep. But nothing shall pluck them out of my hands : I have bought them, and I am gone to heaven to prepare a place for them.

NOTHING ! my brethren — If it was not for keeping you too long, I would call you to leap for joy. There is not a more glorious text that stands by the perseverance of the saints than this. I wonder how some good people can talk of perseverance as a doctrine not contain'd in our Bibles !

But, my brethren, with this text, I can leave you, and all my cares, and all my friends, and all Christ's sheep, to the protection of Jesus Christ, the never-failing, the good shepherd.

I thought this morning when I came here, riding from the other end of the town, it was just like a person coming to be executed publicly ; and when the carriage turned away into the walk, and I saw you running here, I thought it was like a person now coming to the place where he is to be executed, and when I got up and put on my gown, I thought it was just like dressing myself to be a public spectacle.

I call heaven to witness, and earth to witness, and God to witness, and his holy angels to witness, that tho' I had preferment enough offered me, tho' I was offered two parishes before I was two-and-twenty, tho' the late bishop of Gloucester was my friend, and used always to invite
me

me to his table before the sacrament, God knows I cared for no other preferment than to suffer for the Lamb of God.

In this spirit I came out, in this spirit I came up to this metropolis.

I was thinking Jacob went over the brook with a staff, but I could not say I had so much as a staff. I had no friend, no servant, not a single person to introduce me. Supported by this spirit, thro' the divine grace, I continue to this day. Yet I feel my affections and my passions strong, though in the decline of life, one would think they should be somewhat weakened. Yet I feel my affections as strong as ever towards the people of the living God.

The congregations at both ends of the town are dear to me; God has honoured me to build this and the other place; and yet, blessed be his name! I shall leave every thing compleat and easy.

God called me to Georgia first, when I had all the churches in London open to me, when five or six constables were obliged to be placed at the doors to prevent the people from crowding too much; I might have settled in London, I was offered hundreds then, yet I gave it all up to turn pilgrim for God, to go over into a foreign clime, out of a love for immortal souls and I go, I hope, with that single intention now.

F

When

When I came from America last, I thought I had no other river to cross but the river Jordan, and as the Orphan-house was going to be placed in other hands, and as my body was in such a weak condition, I thought of nothing but retiring into some little corner, that I might pray though I could not preach. But God has been pleased to renew my strength, God has been pleased in some measure to bring back my spirits, and as I find my spirits return, I find my heart willing to be a pilgrim preacher for the blessed God.

The College is an addition to the Orphan-House. — I am neither a prophet, nor the son of a prophet, yet I pray, if it were the will of God, that none of you may ever have cause to be driven over to America for an asylum, as our forefathers were an hundred years ago.

Yet if a spirit of moderation does not prevail both among governors and governed, what can we expect but confusion, and that people will destroy one another?

May a gracious God avert any threatening storm, and by effusing a spirit of love and moderation, and by keeping his people close to himself, avert those terrible judgments, which our provocations deserve.

I go now to settle the Orphan-House on a proper basis. I go now, near the fall of the leaf, that I may be in Georgia in the spring.

The

The twenty-fifth of March, * is the anniversary on which I laid the first brick of the Orphan-House. By that time, I hope the new buildings will be finished. And when I have compleated my business there, I shall preach all along the Continent, and then I intend to come to my dear London and English friends again.

I have blessed news from the Orphan-House. Every thing there is in a happy situation, through the good and prudent management of Mr. Crane, Mr Wright his brother and others.

May the Lord Jesus hear your prayers for that institution !

And now, my friends, I must take my LAST farewell, and it is the hardest part I have to act.

I was afraid when I came out, I could not bear the shock, but I hope the Lord Jesus Christ will help me to bear it, and you to give me up to his blessed hands to do with me as he will. This is the thirteenth time of my crossing the water, and I find it a little difficult at this time of life.

But I am willing to go. I am clear as light in my call.

* In the Year 1739:

May God bless me with that peace which is unutterable ! And this is what sustains me, and keeps up my spirits. And I beg that when I am gone from you, this may be your language; *Lord Jesus ! let nothing pluck him out of thy hands.*

I expect many trials when I am on board, but I assure you, I humbly hope and believe that the God who has kept me will keep me. And my prayers for you shall be, *Lord ! let nothing pluck them out of thy hands.*

Is there any minister in London that can say I ever attempted to steal his sheep ? Did I ever speak to prevent your going to any minister whatever ? For I never will persuade you against your consciences.

May the Lord help you to pray for me, and help me to pray for you ! And if I am drowned, if I can, while I am drowning, I will say, *Lord ? take care of my dear London friends.*

Some of you, are certainly hearing *my dying* sermon ; some of you are certainly hearing *your last* sermon. I shall hear of you being gone. But my brethren, however that may be, we shall part, but to meet again for ever ! I dare not meet you now ! My friends spare your tears ! I cannot bear your tears ! I should have been glad to have been spared this parting, it cuts me to the heart ! but by and by partings will be all over, and all tears shall be wiped away from our eyes !

O God, grant that none who weep now, may weep at our parting on the great day! Take care, take care, if you never was among Christ's sheep, may you be brought into the number now.

Come, come, see what it is to have eternal life! *Haste! haste! haste* away to the great, the glorious shepherd! He calls you, he holds up his crook; and if you never heard his voice before, God grant this may be the happy time, that I may have the same comfort now I had the last time of my leaving you, to be the means of converting one soul to God!

O may it prove a *farewell sermon* indeed to some, to make them bid a farewell to the world and the devil! *Come! come! come! come!* said the Lord Jesus, *Nothing shall pluck you out of my hand!* With this I leave you, ye dear sheep!

God keep you from wandering! I don't care where you go, so as you are kept under the conduct of the *great Shepherd* and *Bishop of Souls*. May the Lord Jesus bless his preaching to you.

My brethren, I cannot leave you in better hands than Christ's. *Be stedfast and immoveable, always abounding in the work of the Lord.*

For the present, *farewell!* May you be kept in God's way, from going astray from him!

The

The Lord Jesus have mercy upon you! The Lord bless you and keep you! The Lord make his face shine upon you, and be gracious unto you.

The Lord lift up his countenance upon you, and give you peace!

T H E E N D .

*The putting on the New Man a certain
Mark of the real Christian:*

A
S E R M O N

Preached at the
TABERNACLE,
On the Fifth of *January*, 1750.

By the late Reverend
GEORGE WHITEFIELD, M.A.
Chaplain to the Countess of *Huntingdon*.

Taken down in Short-Hand, and transcribed with great
Care and Fidelity,

By a GENTLEMAN present.

The SECOND EDITION.

L O N D O N :

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near *Cripplegate*. M.DCC.LXXI.

(Price Six-pence.)

The putting on the New Man a certain
Mark of the real Christian

A

S E R M O N

T A B E R N A C L E

Of the Tabernacle of David

GEORGE WHITEFIELD, M.A.

Christ in the Church of England

The Lord is a Strong Man, and will not be
Gone for Ever

By a Gentleman of Learning

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L O N D O N

Printed for J. Towers, at No. 11, in the Strand
near Chancery Lane

(Price Six pence)

**THE
P R E F A C E.**

THE Editor of this Sermon was a Hearer of the late Reverend Mr. *Whitefield* for many Years, and frequently wished to have been so conveniently situated in the Tabernacle, as to have been able to have written after him; but the large and crowded Auditory, and the disagreeable Situation for Writing, prevented Attempts of this Nature, excepting at the Time when this Sermon was delivered, when an Opportunity offered more favourable than heretofore. The Reader may be assured, that there are no Alterations designedly made, much less any Additions, to prejudice the Author in the Eye of the World, as appears to have been the Case in a late Publication of a Sermon, said to have been transcribed from Short-Hand: But, on the
con-

iv The P R E F A C E.

contrary, he may be assured, that the following Discourse was fairly transcribed, and with as much Accuracy as the Nature of the Art will allow. The Editor professes himself a great Admirer of the Author, and with the many Thousands both in *Great Britain* and *America*, desires to drop a Tear over the Grave of this great Lover of precious Souls, and Friend of Sinners.



EPHES. iv. 24.

*And that ye put on the New Man,
which after God is created in Right-
teousness, and true Holiness.*



IF we have Eyes to see, if we have Ears to hear, and if our Hearts have indeed and in Truth experienced the Grace of God, I believe we must acknowledge that all Divine Revelation terminates and centers in these two Things; our Fall by the first, and our Rise again by the second *Adam*, the Lord Jesus Christ—Read the lively Oracles of God; read from the Third of *Genesis* to the End of the *Revelations*, and you will find that they all point out to us,

B that

that we are now fallen from God, and that Christ was sent into the World on Purpose to bring us back to God.—This was taught under the Old Testament Dispensation, but is brought in a more particular Manner to Light by the Gospel: — And however some, who are Enemies to the Doctrine of Grace, insist, that the Consequences of such Doctrine is, *that we may sin that Grace may abound*; yet if we do the Apostle Justice, who wrote particularly upon the Doctrines of Grace, we shall find them practical, and not speculative; and those that are deepest in these Doctrines are most pressing to Duties.

THE Apostle *Paul* was certainly one of the greatest Men that ever appeared in the Cause of Christ, though once a great Persecutor; and it is the Opinion of Dr. *Goodwin*, that he sits nearest to Jesus Christ.—However that be, he wrote like a Scholar and a Christian: He writes judiciously, taking Care to enlighten the Understanding as well as to warm the Heart. This is very observable in all his Writings, but particularly in this Epistle to the
Ephesians,

Epheſians, which is his Maſter-piece, and (as Dr. Goodwin obſerves) *becauſe it ſmells of the Priſon*.—And the great God ordered it ſo, that *Paul* ſhould be able to write this *Epistle* as a Reward to the *Epheſians*; a Reward, not of Debt, but of Grace; that when they had burnt their Magic Books, God gave them the beſt *Epistle* that was ever wrote, to inſtruct them in the great Doctrines of the everlaſting Goſpel.—In the latter Part of this *Epistle* we find him labouring to enforce all the *bleſſed Truths* of the everlaſting Goſpel.—In my Opinion, this Chapter is one of the moſt practical Chapters in all the *Epistles*.—I have heard of *Pythagoras's* Golden Verſes, but I had rather read *Paul's* Golden Verſes—This is one of them now before us, and it will prove ſo, if the bleſſed Spirit of God is pleaſed to ſet it home upon our Hearts.—In the preceding Verſes the Apoſtle had been ſpeaking of putting off the Old Man; which Subject, though not directly upon that Text, I diſcourſed upon on the New Year's Day, and as it is but a little while paſt, I would now preach a Word (and God grant it may be a Word

in Season!) on the Doctrine of the New Creature.—We are frequently wishing one another a happy New Year, but what signifies a new Year, without a new Nature?—Let us see what the Apostle exhorts us to; for it is written *to us, and to our Children*, and to as many as the Lord our God shall call.—He exhorts to *put on the New Man, which after God is created in Righteousness, and true Holiness*.—Without detaining you any longer in the Preface,

Ist. I PROPOSE to shew you what we are here to understand by the New Man.

IIdly, Shew, That we are to put it on; which I shall endeavour to enforce by several Motives.

IIIdly, I will then address myself to you, who have in some Measure put him on, and to you who have never put him on at all.

I. LET us explain what the Apostle would have us to understand by the New Man;

Man; "*and that ye put on the New Man:*" It is, my dear Hearers, a figurative Expression, a Metaphor; but under this Metaphor, this Figure, there is something real, something of vast Importance intended.—I know very well when we talk of the new Birth, Regeneration, and insist upon Christians being made Partakers of a Divine Nature, we must either be counted Enthusiasts, or Madmen; or we are given to understand, that the Scholar deems these and such like Expressions as figurative, and that there is nothing real meant by these Expressions, but they are only symbolical.—But those that content themselves with a figurative Regeneration, will, bye and bye, run into a real Damnation. The Scriptures every where declare there is a New Birth, and it is here called a New Man, because whoever is the Subject of this New Birth, there is a thorough and a total Alteration made in the whole Man: And when the Apostle bids us put off the Old Man, he means all belonging to the Old Man; and so putting on the New Man, means, that the Renovation must be as diffusive as the Corruption was; that as

we

we were once totally defiled, so we must now be totally renewed, or we can never enter into the Kingdom of God. It may be termed new, I suppose, on many Accounts—New, in Opposition to the Old Man, mentioned before—Put off the Old Man, and put on the New Man; for, my Brethren, here is our Case: We have not only a new House to build up, but we have an old House to pull down.—This is called the New Man, in Opposition to the Old Man; and I think I cannot represent it better than by the Account given in Scripture, of *Esau* and *Jacob*'s struggling in the Womb of *Rebecca*.—She wanted Children, and when God gave her Children, she felt them struggling in her Womb; and she cries, *Why am I thus?* Even in this there is something very significative—God told her there were two Nations struggling in her Womb: So when a Soul begins to be awakened, there are two Principles struggling in the Womb of that Person's Heart.—*Esau* represents the Old Man, and *Jacob* the New Man; and as *Jacob*, the younger Brother, got the better of *Esau*, so Grace shall get the better of the

the old *Adam*, bye and bye.—But it may be called a new Man, because it is brought into the Soul by a new Principle—I am afraid a great many People say it is brought into the Soul by Baptism, and that they were Christians when Infants of a Span long: and they would flatter themselves their Names are written in Heaven, from the Time their Names were written in the Parish Books. But I would as soon believe the Doctrine of Transubstantiation, as that of Baptismal Regeneration; or that because a Person is baptized with Water, he is therefore baptized with the Holy Ghost.—If you were regenerated at Baptism, you have certainly lost it, and why then should we quarrel about Words.—It proceeds from a new Spirit, infused into the Soul by the Spirit of God, and therefore may be called a new Man.—Perhaps the grand Reason why it may be called the new Man, is, because it makes a Change in the whole Man—I don't mean that it makes a physical Change in the Soul; for we have certainly the same Soul as before; but it works an universal and moral Change in the Soul of Man, by which he becomes a

new

new Creature; *old Things are past away, behold all Things are become new*; whoever are made Partakers of this new Nature, every Faculty of the Soul, every Member of the Body, those Members which before were Instruments of Sin, are now become Instruments of Holiness—For Instance,

If we are real Christians, we have a new Understanding; *you were once Darkneſs, but now are ye Light in the Lord*. Light was the firſt Thing in the old Creation: *Let there be Light, and there was Light*; God ſpake, and it was done; he commanded, and it ſtood faſt: So when God has a mind to regenerate your Souls, he ſays, *Let there be Light, and there is Light*.—When the Soul is awakened, he begins to ſee his Darkneſs and Danger; his Relations begin to ſay, *The Man is crazy*: When the Prodigal Son began to ſee himſelf loſt, then his Underſtanding began to be renewed.

THERE muſt alſo be a new Will.—I don't know what People mean by talking of a free Will, and a Power to return to God:

God: But this I say, that if God's free Grace does not save me, my own free Will will certainly damn me. I will allow we have a free Will — A Man has a Power to put himself under the Means of Grace; he has a Power to abstain from many Sins. — A Man has as much Power to come to Tabernacle, to go to Church and Meeting, as to go to a Feast. — A Man has Power to come to the Pool of *Bethesda*, but he must wait for Christ to put him in. — He has now a new Will — before, it was opposite to the Will of God; but now, as to the main Purport of it, it coincides with the Will of God.

So a Man hath new Affections as well as a new Will. — The Affections are now spiritualized, and set on proper Objects. — By Nature we are contrary to God; when we become new Creatures (*I don't mean mere reformed Men; for that we may be, and not new Men*) — we have new Affections, they are set *on Things above, and not on Things below* — And as a Needle once touched by the Loadstone, always turns to a particular Point, so the Heart, once

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touched

touched with the Spirit of God, effectually turns to God; I mean habitually, and as to the Tenour of the Christian's Life.— You may, by your Finger, force the Needle this and that Way, but take off your Finger from it, and it will immediately turn towards its Center—So by the Violence of this and the other Temptation, a Soul may vary and wander from God; but let him return to his right Mind, and he will immediately fly to God, the proper Center and Happiness of the Soul.

WHEN a Person becomes a new Creature, he has got a new Set of Joys, and a new Set of Sorrows. He has also a new Memory: --- Before his Conversion, his Memory was filled with Plays, Romances, &c. but now he has got the Library of Jesus Christ in his Heart, as it was with *Gregory*.—And as he has a new Memory, so he has new Reason; what the Deists call Reason, is only Reason debauched.— When a Man is enlightened, he has got Reason indeed, being brought to himself; and however the World may look upon Christians as unreasonable Men, and acting like

like Madmen, yet if true Christians were weighed in an even Balance, they would find Christianity to be right Reason.

AGAIN, a Man truly enlightened has got a Kind of new Conscience, by being enlightened by the Spirit of God: In short, all the Members of the Body, as well as the Faculties of the Soul, are renewed and sanctified. His Legs, that before carried him to the Tavern, now carry him to the House of God and his Closet; the Hands, that before held forth the Bait, now are lifted up in Prayer to God; the Eyes, before full of Adultery, are now like Dove's Eyes; the Body, before like a Cage of unclean Birds, is now become the Temple of the Living God; now God dwells there, now God lives there, and erects a little, but a heavenly Kingdom in his Body; *so that old Things are done away, and behold all Things are become new.*—I won't say that this New Birth is alike in all, or that all arrive at the greatest Degree of it suddenly and instantaneously—But this I say, that every new Creature is perfectly so, as a Child just born is a perfect Man—but the

Child must afterwards grow to Manhood; so in the New Creation, we rise higher and higher, till we come to a perfect Man in Christ Jesus.

THE New Man is created after God, *in Righteousness and Holiness*: Observe, it is *created*; and this cuts down all those that say it is got by moral Suasion, or the Power of Argument: I might as well change the World, as change my own Heart.—As *Adam*, when he came from God, had the Image of God, and was full of God, and as he was created in Righteousness, so are we to be created in Righteousness and true Holiness.---If any should ask me how it is to be wrought? I answer, by the Spirit of God.---*Be ye renewed in the Spirit of your Minds*; every Power and Faculty of the Man must be renewed.

II. WE are exhorted to put on this New Man: And was *Paul* a Free-Willer, think ye, when he said, *Put ye on the New Man*? --- No; he once indeed was a Free-Willer, when he was a Persecutor; he thought he could be saved by his own
Righ-

Righteousness, but a Blow that he received going to *Damascus*, flung down free Will, and from that Time he preached up free Grace.---The Man that was born blind, at the Call of Christ, came seeing: We must exert all the Power we have; we must stretch out the withered Hand, and how know we but it may be made whole?---God deals with us as rational Creatures, and if we would be new Creatures, we must avoid every Thing that is contrary to it, and follow the Things that lead to it.

SOME may ask, What is this New Man? And if you can describe it, Pray what is it? --- If it was a Matter of Indifference I'll assure you I never would disturb you, or take one Step to exhort you to it. --- But let me tell you, no Matter whether you are Presbyterian or Independant, Churchman or Dissenter, Methodist or no Methodist, unless you are new Creatures you are in a State of Damnation.---There are a great many good Men that fall out in their Way to Heaven, about Circumstantials, but here is a Point in which all good Men center --- If we can prove that we
are

are born again, no Matter what the World may nick-name us; without this you had better have been born in Turkey, nay rather that you had never been born.

I SUPPOSE all of you may hope to go to Heaven when you die; but, my Brethren, what do you make of Heaven? Some, perhaps, may imagine they shall walk in golden Streets; and covetous People would fain think so, (or it is no Heaven for them) because Gold is their God.---But let me tell you, Heaven (what we call Heaven) is rather a State, than a Place; and if ever you hope to go to Heaven when you die, you must have a Heaven in your Hearts: --- I have seen Persons go to Sea; they have changed their Places, I'll assure you, but not their Tempers.--- If any of you were to drop down dead whilst you are hearing of me now, what would become of you? Why, if you was in a State of Unregeneracy, with those cursed ill Tempers you now have, they would gnaw upon you to all Eternity.---

What

What would Heaven be to you who have no new Natures? --- Suppose any of you dead, and you were to be invited to a fine Concert --- or any of you blind, and I was to describe the Colours of the Rainbow, what would it avail? --- So Heaven would be no Heaven to you, unless you had Tempers suitable to it. --- What do you think of a Person that cannot bear Prayer, or singing of Psalms? Is such a one fit for Heaven? No --- We must learn the new Song in this World, or we shall never sing it in the World to come. --- Take this for granted, either you must be changed, or God must change; and as God cannot change, you must change, or be banished from his Presence for ever, or Christ died in vain. --- What signifies a Man being merely orthodox in his Notions? --- I like Orthodoxy very well; but what signifies an orthodox Head with an heterodox Heart? and unless you put on the New Man, Christ died in vain, as to you; the Redemption must be brought home and applied to the Soul.

HERE,

HERE, now, Twelfth-Day is come, and you are ready to say what a merry Christmas you have kept; what you have lost, and what you have won: Perhaps some will brag that they have kept Christmas thirty, forty, or fifty Years, but what signifies keeping Christmas, except you keep it in your Hearts.—Was ever Christ formed in your Hearts?—This is the grand Criterion of a Christian; and as it is *Saturday Night*, for meditating and casting up your Accounts, I pray God you and I may cast up the Account of our Hearts.—Will you give me Leave to deal a little faithfully, though lovingly with you, to Night.—Have you yet put on this New Man? Do you ever feel the Spirit of God in his powerful Operations changing your Natures?—Has he given you a new Heart? Do you discern that you have got new Ways? That you act from new Principles? That you aim at new Ends? That you act to please God? Do you see that you have got new Relations? For whosoever loves Christ, *the same is your Brother, your Sister and Mother.*—Have you been taught to know no Man after the Flesh?

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Has the new Nature been productive of a new Life? Have you altered your Ways, your Course of Life? Are you quite metamorphosed from what you once was? I humbly trust this is the Case with some of you. --- Is this saving Change wrought in you? Has the great God converted you? And can you say, Blessed be God, though I am a weak one, yet I trust I can say I am a new Creature. If so, I wish thee Joy, my Brother! I wish thee Joy, my Sister! I wish you Joy of the New Year! If so, welcome my dear Brother, welcome my dear Sister, into this new Relation. --- Perhaps some of you have but little Bread in your Stores --- You are in Poverty and great Distress; come, be thankful, and say, God has denied me outward Things, yet blessed be his Name, he hath given me the true Riches. --- However you may be upon a Dunghill now, you are King's Sons and Daughters, and shall sit upon Thrones for ever. You are happy, and the only happy People in the World. --- There is no Happiness, till we are new Creatures. The World is a great Delusion; and if

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you

you will believe a great Man of *France*,
 “ Human Grandeur is a grand Delusion.”
 We should, like *Noah's* Dove, find no Rest
 for the Sole of our Foot till the great
Noah reaches out his Hand (as I pray God
 he may!) and takes us into the Ark.---
 A Soul cannot rest till it comes to its Cen-
 ter, God, no more than the Needle till it
 gets to its beloved Pole.---*Return to thy*
Rest, O my Soul, for the Lord hath dealt
bountifully with thee.

III. I would now address myself to you
 who have in some Measure put on this
 New Man.---Have any of you put on this
 New Man? Oh, thank the great God for
 such a Blessing, and adore his free,
 unmerited, distinguishing and sovereign
 Grace! --- Why might not you have been
 numbered with the poor Criminals in
Newgate, last Monday? Why are not you
 cursing and swearing with your unconvert-
 ed Relations? Why not a dry Formalist,
 or an hypocritical Professor? Why hath
 God brought thee out of Darkness into his
 marvellous Light? --- Oh! join with me
 in

in blessing God for his Spirit and Grace ---
 for his Providence in bringing you under
 the Word. --- Curiosity only perhaps brought
 you here, and God hath over-ruled that
 Curiosity for Good. — Others, perhaps, were
 wrought upon in their mad Career, running
 headlong to Hell and Destruction --- Some in
 their youthful Days, some in middle Age,
 and some in old Age and grey Hairs; as
 an old Man of *Birmingham* once told me,
 on asking his Age: --- “Blessed be God,”
 said he, “I am about six Years old;”
 (though 70 Years of Age). We are no
 older on God’s Account than as we can
 date our New Birth. --- The Lord grant
 that all that hear me this Day may put on
 the New Man! --- *You that have put it on,*
put it on afresh: Walk worthy of God and
 the holy Profession you have taken upon
 you, and *be fruitful in every good Word and*
Work. --- Oh, that we had more of Christ,
 more Holiness, more of his Humility,
 more of his Zeal, more of his Love,
 more of his Self-Denial, more of his
 blessed Temper, exemplified in his Life!
 Oh! for this Life of Christ, this Life of

Faith! Oh! that our Words and Actions might more plainly declare that we belong to Christ. Has the Lord helped us to put on Christ? Oh! then let us triumph *over Death*. --- I remember a good old Christian, in *America*, once begged me to go into her Garden, where a good many People were buried: "Here," says she, "Brother and Sister such-a-one lies, and "here, bye and bye, shall I lie down:" With great Composure she spoke it. --- Hast thou put on God? Hast thou put on the new Nature? Death then will not strike thee with Terrors. --- Surely you'll say, I'll cry no more, or be concerned that I must die. --- When Jesus rose and left the Grave, it was that thou and I might take it up, wipe our Eyes, and cry no more. --- Here the new Creature is but in Embrio; the Walls are to be taken down to be rebuilt for Glory and Immortality. --- Welcome then Death, and wait with Patience for that new Heaven, *wherein dwelleth Righteousness*. --- Don't let us fear, however dark the Passage, however gloomy the Valley; when we come
to

to it, we shall find God will enlighten and cheer our Souls, and give us a safe Passage, though it may be attended with some Difficulty. --- I believe some of you don't fear Death, but are afraid of dying; you don't fear getting to *Canaan*, but then you must swim through *Jordan*. --- But has our High Priest set his Feet in it, and will not you follow him? Do you think Christ will only stand on the other Side, and say, Come hither? No; he'll go and fetch you over. --- As for God, *his Ways are perfect*, and he will perfect the Work of his own Hands; he will do all his Pleasure. --- However Satan may say, thou shalt be ruined, yet who art thou? --- My *Zerubbabel* shall overcome them all. Look up to Christ, think of his loving Heart, hear what he has to say --- He will take the Lambs in his Bosom, and gently lead them that are with young. --- Exercise Faith on the Son of God. --- Hast thou been enabled to put on the New Man? --- Won't you then put up a Prayer for your dear Children, for your carnal Relations, for your unconverted Servants. ---

vants. --- Some of you perhaps may be laughed at by them ; but when they laugh, do you pray. --- Let all that have Children in the Womb, or on the Breast, adopt the Prayer of holy Mrs. *Monro*: “ Lord, let me never bear a Child for “ Hell.” --- What signifies leaving them Estates? they are good in their Place, but without a new Nature will only sink them deeper into Hell. --- Pray then mightily for your Relations. --- Were there to be an Earthquake to Night, and this Tabernacle swallowed up, good God! what an awful Separation would there be!

AND now what shall I say to you who have never put on this New Man? --- I would hope that most of you by this Time have had your Curiosity satisfied, and that you now come out of a good Intention; and let me tell you, that there is scarce one in Hell but what intended to be good one Time or other. --- I may have a Fever upon me, and may desire to be cured, but my Desire is not the Cure itself. ---

self. --- I tell thee, O Man, I tell thee,
 O Woman, whoever thou art, thou art a
 dead Man, thou art a dead Woman; nay,
 a damned Man, a damned Woman, with-
 out a new Heart. --- Some People cannot
 pray without a Book, and it is because
 they have no Feeling in their Hearts. ---
 If thou art poor, thou canst ask an Alms
 without a Book. --- Little Children lisp
 and speak half Words, and you are pleased
 with their imperfect and broken Expres-
 sions --- So is God well pleased with the
 stammering Prayers of a Soul crying out,
Lord help me to put on the New Man! ---
 You perhaps may say, I have been to
 Church, said my Prayers, received the
 Sacrament, but I don't know what this
 Man has said To-night. --- I thought I
 had done my Duty, and had got a good
 Heart; but, according to this, I find I
 have still my Religion to seek: Will my
 God take away this Heart of Stone, and
 give me a Heart of Flesh? --- Remember
 it is purchased; Jesus has bought it by
 his Blood, and God will give it to them
 that ask it; and I pray God send you
 away

away restless To-night, till you have obtained it. Don't despair, though you are an old Man, a grey-headed Sinner --- Blessed be God, it is possible for thee to be born again, though thou art old ; I tell thee if thou wilt come to God, thou shalt have a new Nature. --- My Brethren, thank God that he hath brought you to a new Year ; and that you are out of Hell ; and, for Christ's Sake, don't rest short of a new Nature : But remember you must not only be reformed, but renewed ; you cannot go to Heaven without a new Heart. --- Though you cannot of yourself change your Heart, yet, blessed be God, he has promised it : Put him therefore in Mind of his Promise, and beg that this Promise may be fulfilled. --- By the many Notes put up, I have Reason to think there is a stirring amongst the dry Bones : The Lord keep you awakened ! --- For God's Sake, don't hearken to your wicked carnal Relations : They will tell you, that you are righteous overmuch --- But remember that you are so, till you close with the Righteousness of Christ. ---

Christ, --- Don't be so complaisant as to stay for them; for perhaps you may stay till Death and Hell overtake you. --- Let the World laugh and scoff at you, heed them not; for God will take Care of you. --- Blessed be God, here is a goodly Company; Oh! that every one of you this Night may be awakened, and that every one of you may have these Words continually ringing in your Ears, "*Put on the New Man.*" --- Pray earnestly for it. --- Come to Christ, make him a Present of your Hearts, he will renew them; and, if it is the Will of God, that this may be the Character of every one of you that hear me now; and that you may dwell in his new Heaven and new Earth, wherein dwelleth Righteousness, may God of his infinite Mercy grant, through Je-

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sus Christ our Lord; to whom be Glory
and Praise for ever and ever! Amen
and Amen!



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